

THE ANGLICAN DIGEST



Autumn A.D. 1959



Ye shall . . . pray for the ministers of God's Holy Word and Sacraments; for Bishops, and herein more especially for the House of Bishops meeting in Cooperstown, in the Diocese of Albany, for six days in October, beginning with the Seventeenth, that they may shine as lights in the world, and in all things may adorn the doctrine of God our Saviour.

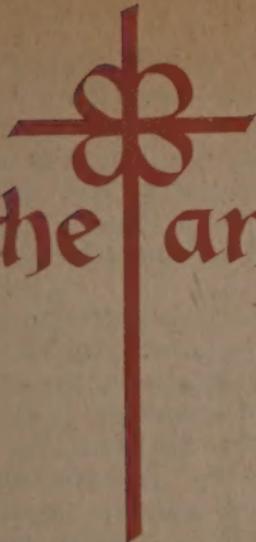
ALMIGHTY and everlasting God, who by thy Holy Spirit didst preside in the Council of the blessed Apostles, and hast promised, through thy Son Jesus Christ, to be with their successors to the end of the world; We beseech thee to be with the Council of thy Bishops now (or about to be) assembled in thy Name and Presence. Save them from all error, ignorance, pride, and prejudice; and of thy great mercy vouchsafe, we beseech thee, to direct, sanctify, and govern them in their work, by the mighty power of the Holy Ghost, that they may diligently set forth thy Word, and duly administer the godly Discipline thereof; and grant to the people, that they may obediently follow the same; that all may receive the crown of everlasting glory: through the same Jesus Christ our Lord. Amen.

(Adapted from several prayers in the Book of Common Prayer)



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Autumn A.D. 1959. Vol. 2, No. 2.



AUTUMN A. D. 1959

the Anglican digest

- ‡ some things old
- ‡ many things new
- ‡ most things borrowed
- ‡ everything true

A quarterly miscellany reflecting the words and work of the Churches of the Anglican Communion

The Woodbury Story

A 175th anniversary account of how the Church in America got its first Bishop in 177 years

THE CHURCH arrived in America in 1607 when Church of England folk settled at Jamestown, Virginia, and so formed the first overseas Anglican parish. Although the Church was transplanted to English America ahead of all other Christian bodies, its progress was hampered by troubles at home.

For half a century after the settlement of Jamestown, the Church of England was in the

throes of a life-and-death struggle with the disgruntled Puritan wing which opposed the apostolic authority of bishops and resisted episcopal attempts to enforce doctrinal and liturgical conformity to the Prayer Book and canon law; and even after the rigorous settlement that accompanied the restoration of Charles II, the bulk of the Puritans were driven into dissenting bodies and the Church started on a long spiritual decline.

When William (III) and Mary came to the throne, many of the better bishops and priests found themselves unable to take in good conscience the customary oath of allegiance to the new monarchs while the exiled James II was still alive; they were dubbed "non-jurors," deprived of their sees and parishes, and sent packing. Foreign-born William III, George I, who spoke no English, and George II were all unsympathetic to Anglican principles and for the most part appointed bishops who were politically minded and who would cause no embarrassment by pressing the rightful claims of the Church.

Largely because of expanding world trade, the British Government was primarily concerned with commerce rather than religion, and (before 1763) was not at all inclined to meddle much in the internal affairs of America—even to the point of rejecting numerous requests for resident bishops.*

There was always the matter of money for the support of colonial bishops, but the real

stumbling block was provided by London merchants whose profitable business spread to seaports where English dissenters were concentrated and whose support kept the Whig Party in control of Parliament for almost fifty years.

In America the sectarian majority was opposed to bishops in principle, feared their political power, and suspected in them another device for fastening imperial authority upon the colonists. Hence all attempts to secure colonial bishops came to nothing, and the Church in America was relegated to the general oversight of the Bishop of London, who sent officials known as "commissaries" to represent him in colonies where the Church was established, and supplied priests—when he could get them, but who himself was unable to cross the Atlantic and exercise full episcopal authority and power.

The Revolution had a devastating effect upon the Church in America: disestablished, shorn of its customary support and prestige, cut off from the English episcopate, tarred with the feathers of a Church whose very name identified it with the enemy, short of priests and unable to ordain more without bishops, who in any case still had to swear allegiance to the King, etc., the Church in America found itself in desperate circumstances.

* In America, especially in New England and the Middle Colonies, settlers were mostly non-conformists from England, or Scotch-Irish Presbyterians, or German and Swiss Reformed or Lutheran immigrants. On the eve of the Revolution no more than a third of American colonists were Churchmen, and nowhere was there an Anglican majority except possibly in Virginia and Maryland.

Lacking necessities, substitutes are sometimes sought, and in 1782 William White, a patriotic Philadelphia priest, published *The Case of the Episcopal Churches in the United States Considered*, in which he advocated, as a matter of expediency, that parishes in each state federate and select a presiding priest to assume the title of bishop and ordain candidates for Holy Orders. He wished to retain apostolic succession, but since circumstances prevented it, he was content to have bishops in name only and "to procure the succession, as soon as conveniently may be; but in the meantime to carry the plan into effect without waiting for the succession."

Unwelcome as the proposal was, it spoke to a real urgency, and for a while it seemed that there was no alternative but to accept it. New England priests, however, were not of such a mind: most of them had come into the Church from Congregational bodies because of their conviction that only episcopal orders were valid (for each it had meant a long and expensive voyage to England for ordination): apostolic succession was absolutely necessary, and not even the present emergency warranted giving it up.*

* Some modern-day bishops have privately offered to abandon the hard-won succession of the apostles in favor of pan-protestant union schemes.



Samuel Seabury, First American Successor to the Holy Apostles.

Ten of Connecticut's fourteen resident priests met on the Feast of the Annunciation in 1783, at the Glebe House of St. Paul's Parish, Woodbury, drafted a letter to William White and protested against the abnormality of his proposal: "Really, sir, we think an Episcopal Church without Episcopacy, if it be not a contradiction in terms, would, however, be a new thing under the sun."

Then, in great secrecy, the Woodbury conclave, determined to make Connecticut a full-fledged diocese governed by a mitred bishop with full jurisdiction and authority and of undoubted apostolic succession, cast lots for Jeremiah Leaming or Samuel Seabury to be consecrated, somehow, Bishop of Connecticut.

Corrected Announcement

(An explanation will be found on page 16)

THE ANGLICAN DIGEST will award twenty-five dollars for the best monograph on *The Meaning and Proprieties of the Adjective "Reverend" as used with the Names of Bishops, Priests, and Deacons.* Entries of approximately 750 words must be typewritten, double-spaced on 8½ x 11 white paper, and submitted to *The Anglican Digest* by Ash Wednesday, A.D. 1960. Anybody is eligible and may submit any number of entries. The winning monograph will be published in a future issue of *The Anglican Digest* and may be reprinted verbatim by any periodical or publication without cost.

Since both men were absent in New York, a priest was sent to persuade one of them to accept the election and go to England for consecration. The elderly Dr. Leaming declined because of his infirmities,* but Dr. Seabury, being in robust health and the prime of life,

and holding the same views as those of his electors, accepted the honor and sailed for England and, he hoped, consecration.

Connecticut had written ahead to recommend the Seabury consecration without delay, and so foil the White

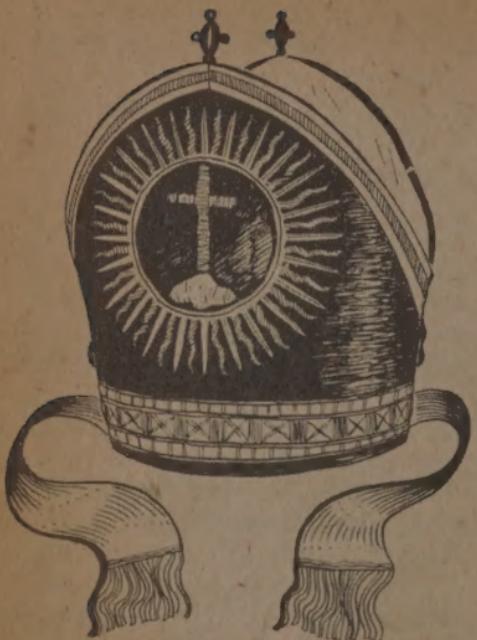
plan "to constitute a nominal Episcopate by the united suffrages of presbyters and lay men." The Bishop of London and the Archbishops of Canterbury and York welcomed Samuel Seabury with a readiness to proceed with the consecration—except for a few details: they ought to have a formal request from the Connecticut legislature, Parliament would have to regularize the legality of the action, and they weren't sure that the King could legally dispense them from requiring an oath of allegiance to the Crown when consecrating a bishop—really, they should wait until Parliament could modify the Act of Uniformity.

Episcopal dilly-dallying wasted a whole year of precious time, threw Samuel Seabury into such a depression that some friends finally suggested that he go north and ask for consecration at the hands of the bishops of the Scottish Episcopal Church, a faithful remnant who had seen their Church of Scotland become Presbyterian—as William White would have the Church in America do. The bishops welcomed an opportunity to save the American Church from a similar fate, and Seabury himself saw that consecration at their hands would spare the American Church the prejudice that his countrymen widely held against the late

enemy, England, and against its Church which was so closely integrated with the despised Crown and hated Government.

On the XXIV Sunday after Trinity, being the 14th day of November in the Year of our Lord 1784, after due public worship of Almighty God in the chapel of the Bishop Coadjutor of Aberdeen, by the imposition of hands of the Primus of Scotland, his coadjutor, and the Bishop of Ross and Moray, Samuel Seabury, Connecticut presbyter, was "duly consecrated with all becoming solemnity" Bishop in the Church of God.

"In the presence of a considerable number of [priests] and a great number of laity, on which occasion all testified great satisfaction." Bishop Skinner told the congregation "As long as there are nations to be instructed in the principles of the Gospel, or a Church to be formed in any part of the inhabited world, the successors of the Apostles are obliged by the commission which they hold, to contribute, as far as they can, or may be required of them, to the propagation of those principles, and to the formation of every Church upon the most pure and primitive model. No fear of worldly censure ought to keep them back from so good a work: no connection with any State, no dependence upon any government whatever, should tie their hands from communicat-



*Mitre worn by Bishop Seabury.
It is now in Trinity College
Chapel, Hartford, Connecticut.*

ing the means of that 'Kingdom which is not of this world' and diffusing the means of salvation, by a valid and regular ministry, wherever they may be wanted.'"

Monday morning Bishop Seabury met with his consecrators and signed a concordat between the "Catholic remainder of the ancient Church of Scotland, and the now rising Church in the State of Connec-

ticut," in which it was agreed that the two Churches heartily embraced the whole doctrine of the Gospel, the "Faith, once delivered to the Saints," and believed themselves to be the mystical Body of Christ, "of which He alone is the Head . . . and that under Him, the chief ministers, or managers of the affairs of this spiritual society, are those called Bishops, whose exercise of their sacred office [is] independent of all lay powers."

Bishop Seabury agreed to introduce his fellow Churchmen to the Scottish Order for Celebrating the Holy Eucharist (it was infinitely superior to the English one then used in America) and "by gentle methods of argument and persuasion" endeavor an acceptance and use of it in the American Church.

It was not until March the following year that Bishop Seabury felt ready to sail for home (much business, many problems had detained him). He landed at Newport, Rhode Island, 20 June—the first apostolic successor to set foot on American soil—and proceeded to New London, where he resided as Rector of St. James' Parish and Bishop of Connecticut and Rhode Island, and where in August he met officially for the first time with his priests. (Certain other priests were invited, among them William White, who declined!)

* His sermon was later published anonymously and widely circulated in England, where it did much to improve relations between the Churches.

When a mother cannot, or will not, do right by her offspring, a child often has to do for himself. So it was, as though by forewarning, that the American Church had to do for itself and get a bishop on its own—the first and only one in its first 177 years.*

This year, on Saturday, 14 November, the 175th Anniversary of Samuel Seabury's consecration (the XXIV Sunday after Trinity will be missed by only six days), appointed representatives and dignitaries will assemble at the scene of the first American episcopal election, Woodbury's Glebe House, and also at St. James' Church, New London, where his body is buried to give thanks "with all becoming solemnity" for the bestowal of apostolic succession upon the Church in the United States of America and its preser-

* The consecration of Bishop Seabury put an end to William White's scheme for emergency ordinations; and after Seabury's return, the plea of necessity was no longer heard. All thoughts were then turned from dangerous experiments to the tried and true ways of the Church of the ages. Less than two and a half years later, in February, 1787, White was consecrated Bishop of Pennsylvania and Samuel Provoost consecrated Bishop of New York, both by the Archbishops of Canterbury and York and two other bishops. In 1790 James Madison (cousin of the statesman of the same name) was consecrated Bishop of Virginia. Thereafter, America had enough bishops to continue the succession on this side of the Atlantic.

vation as a branch of "Christ's holy Catholic Church . . . planted by God in this land."



A glebe is the farm land enjoyed by a parish priest as part of his benefice. His dwelling-house, if in town, is a rectory or vicarage; if on the glebe, it was commonly called a Glebe House.

The Woodbury Glebe House was built about 1690, enlarged about 1750.

Once the residence of John Rutgers Marshall, an English priest sent over by the Society for the Propagation of the Gospel.

Sold in 1786 to raise money for the new parish church (St. Paul's) which still stands; served as residence of a silversmith and a hatter.

Bought by three priests in 1892 and presented to the Bishop of Connecticut.

Saved by a suffragan bishop from demolition.

Since 1925 preserved and maintained by the Seabury Society for the Preservation of the Glebe House.

General Convention of 1942 endorsed the Society and recommended its support.

Memberships in the Society: Benefactor (\$500), Life Member (\$100), Fellowship (\$10), Associate (\$5), Active (\$2).

Address: The Glebe House Treasurer, Diocesan House, 1355 Asylum Ave., Hartford 5, Conn.

IN IRELAND

THE Church of Ireland, meeting in Synod and under the presidency of the new Archbishop of Armagh and Primate of All Ireland and Metropolitan, adopted in principle a new method of electing men to be consecrated bishops by providing for each Province (Armagh and Dublin) an Electoral College consisting in each case of (1) the Archbishop of the Province, (2) three other bishops, (3) six priests and twelve laymen from the vacant diocese, and (4) two priests and two laymen from each of the other dioceses of the province. The new method is in answer to long-standing dissatisfaction with the previous one and is the result of much work. It passed by a vote of 293 to 58. [The theory in the election of a bishop: (1) the priests elect, (2) the laymen concur, and (3) the bishops approve or disapprove. In the American Church the bishops have practically ceased to exercise their prerogative, in the latter form.]

The same Synod unanimously decided to approach the Minister for Justice with a view to having the minimum marriage age in the Republic raised from 12 for girls and 14 for boys, to 16 in each case. The mover of the matter said that he knew of a widow of 15 being

remarried! In keeping with too many other such meetings, "innumerable statistics and figures . . . were received with some impatience." The Church of Ireland Gazette said that it "had been a good Synod, happy and peaceable, with a great amount of work accomplished, but, above all, a Synod which inspired hope for the future and renewed faith in the mission of [the] Church in this land."

Saints & saints



THE WORD "SAINT" has two distinct meanings. (1) A person who has been initiated by proper baptism into the Body of Christ commonly called the Church and who is therefore in the process of becoming holy. It is a matter of calling rather than of character, and no pre-eminence in virtuous achievement is claimed for or by any member of the Church, though it is assumed that Christian privileges imply an obligation to Christian conduct.

We are "called to be saints" (called to become holy), but when we sin, we are no longer true to our calling — yet we are saints! Just as St. Paul the Apostle could write to the Christians in Rome and Corinth and Ephesus, so may his successors, the bishops, address the

members of their several parishes as "the saints in Springfield," or "the saints in Westwood." Every member of the Church is a "saint" in this sense.

The other meaning (2) has to do with another kind of saint—a capital "S" Saint—Saint Paul, Saint Mary, Saint Aidan—men and women for whom the historic Church has special regard because of their "virtuous and godly living." Such Saints (apostles, evangelists, martyrs, confessors, and so on) are remembered before God on certain days throughout the year: 25 January we remember St. Paul, on the anniversary of his conversion; 18 October we remember St. Luke, on the anniversary of his martyrdom; 24 June we remember St. John Baptist, on the anniversary of his birth. The runic symbols in the calendar of this issue of TAD indicate holy days for the remembrance of St. Luke, St. Simon and St. Jude, All Saints, St. Andrew, St. Thomas, St. Stephen, St. John, the Holy Innocents, and the Conversion of St. Paul.

In some parts of Catholic Christendom a distinction is made in the days of remembrance: the Saints are remembered on 1 November, and the saints on 2 November, commonly called "All Souls' Day." The Prayer Book makes no such distinction and remembers "All [the] Saints" on 1 November:

Almighty and everliving God, we yield unto thee most high praise and hearty thanks, for the wonderful grace and virtue declared in all thy saints, who have been the choice vessels of thy grace, and the lights of the world in their several generations; most humbly beseeching thee to give us grace so to follow the example of their steadfastness in thy faith, and obedience to thy holy commandments, that at the day of the general Resurrection, we, with all those who are of the mystical body of thy Son, may be set on his right hand, and hear that his most joyful voice! Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world. Grant this, O Father, for the sake of the same, thy Son Jesus Christ, our only Mediator and Advocate. Amen. (*The Order for the Burial of the Dead, Book of Common Prayer*, p. 336.)

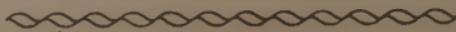
CORRECTION CORNER

1. Mr. Paul Rusch (the keeper of KEEP) was interned, not interred, during the War.

2. The surname of the former Assistant Bishop of Mid-Japan should have been given as Powles, not Powells.

3. New Mexico and Southwest Texas is a diocese, not a missionary district.

"Following upon a prolonged drought of unequalled severity, 7½ inches of rain fell in 15 hours, wiping out houses, bridges, rail tracks, and roads. The constant roar of thunder and the sound of falling buildings all night and most of the day was most unnerving. The parish church has vanished completely—right down to the foundations. It was heart-aching to see the miles of mud, sand, and wreckage—just utter desolation where people used to live. My wheel-chair grounded in the silt, so I was carried over the debris to comfort the survivors and view the devastation. One became numbed with the repetition of tragedy and the effort to bring God to those whose lives were in ruins. Please pray that our faith may be strengthened through this visitation." Excerpt from a letter written by a priest in Accra, Ghana, Province of West Africa.



A PRIEST was visiting one of his less regular parishioners who, as is not infrequently the case, was attempting to justify his long absence from church. The priest said nothing. He simply stared into the blazing fire beside which they were sitting. Then slowly he took up the tongs, pushed them into the heart of the fire and took out a lump and put it down on the hearth. The white hot coal rapidly turned into a dull red and was soon grey coke, cold and dead. The rest of the fire blazed cheerfully on. The parishioner said, "Yes, Father, I see just what you mean."
(Taddled from the Bangor Diocesan News-Sheet, The Bell)

EPISCOPAL SCHOLARS

THE VICAR OF WINDEMERE, preaching at the recent consecration of the new and tenth Bishop of Ripon (himself a scholar*), drew attention to the need for some scholars on the Episcopal bench.** This is a point which certainly needs to

* John Richard Humpidge Moorman, author of the exceptionally good *History of the Church in England*, \$6.00, Morehouse-Barlow Co., 14 East 41st Street, New York 17.

** A chair is often a seat of state or dignity: a king has his own chair or throne in his own court, and a bishop has his chair or throne in his own church—the cathedral (or throne) church. For centuries it was the custom at a king's court for the bishops to sit together on a bench at the right of the king's throne, hence the term "episcopal bench"; judges and magistrates would sit on another bench, hence the term sometimes heard on the "Perry Mason" TV show: "May we approach the bench, your Honor?"

Notice in a parish bulletin:
Strangers Expected!

be stressed today. The intellectual level of the present episcopate is not so impressive as it might be. In justification for this state of affairs, it is often pleaded that the work of a modern diocesan is not suited to scholars, and that what the Church needs in its bishops is men of administrative ability.



There is truth in this argument, but it fails to prove its case. The right thing may be to change the nature of the work of bishops. As the Vicar of Windermere emphasized, if a scholar is to be a diocesan and still remain a scholar, he must say "No" to energy. "In these days, when vast revolutions are taking place in thought and when there are technical advances going on the whole time demanding constant reassessment in theological and evangelistic strategy, it is essential that the Church should have her own thinkers and writers and that within the episcopate there should be not only men in close touch with the world of learning but some who are scholars in their own right."

The new Bishop of Bristol lately caused quite a stir by announcing that he would not have time to attend social functions, such as Church fêtes. This was a pointer in the right direction. The essential priority for a bishop should always be the pastoral care of his clergy and

people; but many modern invasions of his time (especially work on committees) are far less important than the intellectual leadership which the nation is entitled to expect from the episcopate. It can hardly be given by second- and third-rate minds, or by a mind once first-class but rusty through enforced disuse. (*Taddled from the London Church Times*)

CHRISTIAN CRAFT

IN KOZA, Okinawa, St. John's Church has set up a Craft Center which now employs over 60 women and makes (and sells to Churchmen in the U.S.A.) aprons, pinafores, dolls, towels, girls' dresses, skirts, boys' suits, baby blankets, scarfs, table cloths, ties, etc., all by way of trying to improve the living and economic condition of the natives. Says Father Hio, in the Center's catalogue (a ten-cent "Air Letter," purchased at any post office, addressed to St. John's Craft Center, P. O. Box 192, Koza, Okinawa, will fetch a copy): "I don't feel we Americans can come to Asia to introduce Jesus to these people without becoming intensely involved in the problem of poverty. Some have tried to lower their living standards to imitate the people around them; but this results in the missionaries'

health being impaired and strength weakened. We have tried to go without some luxuries on the one hand; but more important, we have tried through the Craft Center to help the poor in Christ to have more of the riches of this earth. Our people have emerged from the ant-like mass of humanity that is Asia; they are Church people; and they are our people now. [None of the workers is required to be a Christian, but most of them have been baptized or are preparing to come into the Church.] It is our duty to give them a chance to make a decent living. They don't need cars, or toasters, or refrigerators. They need a good clean house, clothing, fuel, and wholesome food. The Craft Center hopes to make this good simple life possible for our people. But we don't want it to be charity. The goods in this catalogue are priced to sell on their own merits."

Because our present office and storage space is so crowded and because we have been unable to locate larger quarters in Nevada or, indeed, the "ideal spot" elsewhere, we have been forced to decide against offering greeting cards for use at the Christmas of 1959. The unhappy decision was a hard one to reach, but we hope that the good people who made use of our cards last year, as well as those who intended to use them this year, will appreciate our circumstances and will be patient with us.

PLAN OF A LIFETIME

RECENTLY the Church received a substantial block of stock to establish a special fund: the stock was sold and the proceeds invested in interest-bearing securities exempt from Federal Income Tax. The entire income therefrom will be paid to the donor semi-annually during her lifetime. Upon the death of the donor, the Missionary Society will pay all accrued income to the legal representatives of the donor and thereafter use the principal of the fund, including all capital gains and income for the furtherance of the missionary work of the Church.

Advantages: The tax-free income plan makes gifts to the Church easier and more attractive (it is a step ahead of similar programs), since no tax is paid on the income derived from tax-exempt securities; income from the gift is paid to the donor, and at his death the principal goes to the Church (the donor can also arrange to have the income paid to his wife or children); in the year in which the gift is made, the donor can deduct the present value of the principal; even though the property has no doubt appreciated in value, the donor pays no capital gains tax if the money is reinvested; the donor gets a lifetime income from his investment at whatever rate the fund earns. (Taddled from Forth)



BREAKING GROUND

IN THE memory of many of its "old boys," who have gone on to all sorts of success in life, Connecticut's Kent School still looms as New England's closest approach to a Tibetan lamasery. For years the one entrance to Kent from town was a narrow bridge spanning the Housatonic River, girls crossed it with approximately the same frequency as Martians. Inside was an austere male world of study created in 1906 by the

late Rev. Frederick H[erbert] Sill, a white-robed monastic priest of the Order of the Holy Cross. It took gruff, brilliant misogynist Sill 34 years to consent to Kent's first dance. At another dance, Father Sill himself played the fiddle—interrupting himself periodically to give overexuberant couples a smart rap with his bow.

Last [May] Kent's mission ("to produce soundly educated Christian citizens") was expanded in a way that would almost surely have left Father Sill blinking. On a bucolic, 600-acre farm a mere five miles and one mountain away from the Kent campus, groundbreaking ceremonies were held for a new girls' annex. By autumn of 1960, the first 100 girls (aged 14 to 15) will join Kent's 292 boys.

The new annex will be a "coordinate" branch of Kent, will have its own faculty (half women), and will slowly swell to a full four forms by adding one new class each year. For two years there will be no mixed classes, and after that only in some honors courses. And there will be few if any finishing-school touches. Kent's famed "self-help" system—which allows the school to save \$100,000 a year on maintenance and scale tuition to a boy's means—will apply to the girls too. They will rise at 6:05, make their beds, sweep dormitories and classrooms, wash dishes and

mow lawns. The one concession to femininity so far: for arriving at breakfast after 6:45 a.m., the girls may get less strenuous punishment than the boys' fast "jog around the triangle."

Man behind the girls is Kent's rector and headmaster, The Rev. John O. Patterson, a 51-year-old Nevada-born Episcopal priest who began as an M.I.T. trained architect, spent 15 years in Midwest parishes before coming to Kent in 1949. No monastic—he has a wife and four children—Father Patterson has a hard-headed reason for backing the girls' annex. In today's world, says he, "Men have to work effectively with women. Women are people as much as men." (Courtesy of Time: copyright Time, Inc., 1959)

CORRECTION—AND EXPLANATION

IN THE 1959 Spring announcement of a contest for the best monograph on "The Meaning and Proprieties of the Adjective 'Reverend' as Used with the Names of Bishops, Priests, and Deacons," the word *proprieties* was unaccountably printed *properties*; consequently the entries were few in number and, of course, failed to serve the intended purpose. We were hoping to have an adequate treatment of (1) the *meaning* of the word *reverend*—how we got it (its etymology) and what it means today, and (2) its *proprieties*—its proper use.

We ought to know *why* it is utterly wrong to say or write "Reverend Doe," or even "the Reverend Doe"—as we saw recently in a diocesan paper of which the bishop himself was the editor! *Why* it must be "the Reverend John Doe," or "the Reverend J. L. Doe," or "Mr. Doe," or "Father Doe," or "Canon Doe"—and *never, never, never* "Reverend Doe" or "the Reverend Doe."

We ought to know *why* an archdeacon is addressed as "the Venerable John Doe," the dean of a cathedral church is addressed as "the Very Rev'd John Doe," a bishop as "the Right Rev'd John Doe," and an archbishop as "the Most Rev'd John

Suggestion: When you have finished with your "Books - of - the - Seasons," why not send them on to somebody in restrained circumstances—a priest in some overseas mission, or a self-sacrificing layman at work for the Church at home or abroad? The Church Periodical Club will supply EBC Club members with a name and address. Write to The Church Periodical Club, 120 East 22nd Street, New York 10, New York.

Doe." (Incidentally, we ought to know why it is wrong to write "Bishop John Doe of Blythemeade" instead of "the Right Rev'd John Doe, Bishop of Blythemeade" or, better still, "The Bishop of Blythemeade.")

If we can but know the meaning and the proprieties of the adjective "Reverend," where the word came from and how to use it, we can help the Church explain her terminology and etiquette—a help desperately needed by writers (books, articles, movie and TV scripts), newspaper and magazine editors, and radio and TV announcers.

Most people cringe when they hear Ralph or Douglas Edwards say "Reverend Doe," or see the same in print; most people wish to use the right terms in the right way. A good explanation of the meaning and proprieties of the adjective "Reverend" will make everybody happy.

If an adequate explanation of the wheresofores and whys of all these things is forthcoming, *The Anglican Digest* will publish it gladly.

We sincerely hope that the corrected announcement will make sense and that worthwhile entries will be forthcoming. We hope also that the good people who responded to the former announcement will rewrite their entries according to the correction and, most of all, accept the apology of those who them-

selves failed to see the impropriety of properties, namely—
The Editors.

The corrected announcement is on page 6 of this issue.

WE RECOMMEND

♦ *Our Christian Heritage*, a new book on Church history by the Rev'd Powel M. Dawley, Professor of Church History at the General Theological Seminary, and published by Morehouse-Barlow at \$3.15 (cloth) and \$2.30 (paper). The work was prepared for young people (a Teacher's Guide sells at \$2.00), but it is good reading for the not-so-young people who want to know more about the Church. Senior wardens, deputies to General Convention, and other "officials" would do well to get and read a copy.

♦ TO PEOPLE WHO PLAN AHEAD: a fine Christmas present for somebody who likes good food well prepared, and who has everything except a herb garden. It is *The Herb Grower's Complete Guide*, obtainable from the author, Mrs. A. M. Mathieu, 3744 Section Road, Cincinnati 36, Ohio, at \$2.25. She has a full description of all the important herbs, their growing and proper use, all done in an unusually readable way. She

WHO SAID IT?

"Take care that the Bishop does not have to take you in hand. If he does, he will make you ache in every bone of your spiritual body."

(Leonidas Polk)

"You know what you once promised to God! Now keep your vow."

(Gregory XI.)

to the Bishop of Rome
St. Catherine of Siena,

♦ TO PARENTS, in whose hands God has placed the obligation of bringing up their children in His faith and fear, to His honour and glory (Prayer Book, p. 303, third Collect), the use of *Ten Bright Candles*, in which Anne Frances, has compiled stories, pictures, serials, puzzles, and legends from her Children's Page in the London Church Times. The 224-page book (\$3.25) has been imported by Morehouse-Barlow Co., 14 East 41st Street, New York 17, N. Y. The book is thoroughly British, but Americans will no doubt remember the hymn (263):

In Christ there is no East or West,

*In him no South or North,
But one great fellowship of love
Throughout the whole wide earth.*

♦ NASH K. BURGER'S PAMPHLET, "Leonidas Polk of the Southwest," published at 25c by the National Council, 281 Park Ave. South, New York 10. In 20 well-written pages is an unusually interesting account of the only West Point graduate to become a bishop (he was also the first adult to be baptized there), the First Bishop of the Southwest (Louisiana, Alabama, Mississippi, Arkansas, the Republic of Texas, and some of the Indian Territory) and later I Bishop of Louisiana (in the first six months he travelled 5,000 miles, and for 13 years

tells where to buy seeds and herb products, books, prints—everything about the little plants that can give the things we eat a special taste. The little book (112 pages) is solidly packed with all sorts of information: what to do with left-overs when the refrigerator is cleaned out, how Henry VIII chewed fresh peppermint leaves when he went a-courtin', etc. The book was published in revised form five years ago, but it continues to be popular despite all the books which have appeared subsequently, because it fills a need for a simple, concise text for a beginner. It was called to our attention by a physio-chemist friend of ours who brought his copy all the way from Ohio just to tell us about it.

supported himself by operating his own sugar plantation, received his first salary from the Diocese in 1854), principal founder of the University of the South, and the only bishop to become a general (he defeated Grant in an engagement at Belmont, Missouri). Mr. Burger is Historiographer of the Diocese of Mississippi and a staff member of the *New York Times Book Review*.

♦ THE GOOD PEOPLE who would like to know more about the Holy Cross' work in Liberia, West Africa: the quarterly news report, "Hinterland;" Holy Cross Monastery, West Park, New York. A postal card will fetch a copy.

♦ E. POWER BIGG'S recording *The Organ*—125 recorded musical examples explaining the "king of instruments," with pictures, articles, diagrams—and the sounds of 35 notable organs dating from 1521 to 1958. The master of organ masters discusses and illustrates organ design, construction, specification, voicing, and placement, with musical examples played on many famous and historic instruments, including those once played by Bach, Handel, and Mozart. (*The Organ*, Columbia Masterworks Album DL 5288). Incidentally, the E. is for Edward (his full name: Edward George Power Biggs), and the Power comes from his father's name Clarence Power.



♦ THE EPISCOPAL BOOK CLUB'S current selection *Answer Me This*, a 224-page book* written in reply to 526 questions received from EBC members some two years ago. Many of the subjects dealt with are controversial—controversial only because they have been allowed to become so, because the Church as an organic unity has failed in many instances to take a firm stand and to explain her position reasonably, consistently, intelligently, and convincingly. If a thing be true, the Church must teach it; if a thing be false, the Church cannot teach it. All the Church has to do is to be loyal and faithful; reason is on her side, and the Church has only to make use of it.

Bishops and priests (the ones mainly responsible for teaching the faith and seeing that it is practiced) do sometimes take a firm stand, but all too often they are pushed aside by a mass of indecisiveness, inconsistency, cowardice, and ignorance. The whole matter resolves itself into one grievous sin—pride. Bishops and priests who fail to teach and practice the faith, as this Church hath received the same, cannot admit to their errors—and save face. These are strong words, but how else can we ex-

* Published at \$3.00 by Longmans, Green & Co., 119 West 40th Street, New York 18, N.Y.

plain the "status quo," which words a country preacher translated as "the mess we are in"?

When Shakespeare's King Lear asked the only faithful one of his three daughters how much she loved him, she answered, "I love you according to my bond—no more, no less." Bishops and priests must teach what the Church teaches—no more, no less.

In the absence of definite action by an authoritative body (even General Convention has been unable to define the term "communicant"), Churchmen are forced to rely on private opinion in many matters of doctrine, discipline, and wor-

ship, but private opinion can be weakened by personal prejudices and biases.

A bishop for example, who does not wear the vestments appropriate to his high office may be violently opposed to their use only because he does not know how to wear them! A priest may avoid anointing the sick only because he does not know how to administer the sacrament of Unction—his seminary failed to teach him. A layman may stoutly maintain that the Church has no business hearing confessions only because he does not have the courage to make his own confession. A man who knows nothing about parcel



"Yes, isn't it a lovely tea cozy! It was here when the Bishop and I moved in right after the consecration."

post zones, weights, and measures is not prepared to determine a parcel's postage. Not everybody is a theologian, historian, canonist, or liturgist. A man's judgment is no better than his information, and private opinion in matters of the Church's doctrine, discipline, and worship is risky business. Any opinion whatsoever that is based on bias (warped thinking or closed-mindedness) or on prejudice (judging before we know the facts) is unacceptable by its very nature.

Dr. Moss has been fully aware of all this in preparing *Answer Me This*. In writing to the EBC he said, "I do not want to give anyone the impression that I claim to know all the answers to all the questions about which the wisest men have argued for centuries!" He has pointed out in the Preface that many answers given are indeed those of private opinion. That is to be expected, because in some matters private opinion is often the only guide we have, but even so (and this is important) an opinion is to be weighed by study, experience, authority, and reason. The author says that he is prepared to support his opinions, and if ours differ from his we must be able to do the same! Nothing could be fairer than that.

Claude Beaufort Moss, of Winchester (also the home of EBC author Harry Blamires), was born the son of an English head-

master and has himself devoted most of his life and work to reading, writing and teaching for the Church. He has held curacies in London and Dublin, and has occupied teaching positions in three colleges. He has been a member of the Archbishop of Canterbury's Council on Foreign Relations since 1933, and has written two major works, *The Christian Faith*, *The Old Catholic Movement*, and *What Do We Mean by Reunion*: he has, of course, numerous smaller works to his credit. In 1938 the University of Dublin bestowed upon him the degree *Divinitatis Doctor*.

Dr. Moss, now in his seventies, recently wrote, "I can neither see so clearly nor walk so far or so fast as I did." Even though his days may be coming to an end, as he hints, they are doing so in the shadows of glorious Winchester Cathedral, the scene of much Anglican history and a burying place of the great. From Winchester's respected pulpit, bishops and priests have preached the faith down through the centuries. Last year Dr. Moss added a postscript to one of his letters: "We say good-bye to our Dean today: it is St. Swithin's Day, our patronal festival." The Dean was the Very Rev'd Edward Gordon Selwyn (see *Burials*), an old and intimate friend of the author whose recent death removed from our time and place

one of the Church's most able, reliable, and devoted servants. Claude Beaufort Moss has, in more ways than one, walked and talked, with history. His friendship extends around the world. His scholarship is respected throughout the whole Anglican Communion. (*Taddled from "Embertidings"*)

QUESTIONS about the faith and practice of the Church are invited for publication and answering in future issues of *The Anglican Digest*. Each inquiry must be accompanied by (1) the author's name and address and (2) the pseudonym he wishes used.

IT-MAKES-ME-FEEL-GOOD SECTION

AS A young deacon, the Rev'd Arthur Hall Richardson arrived in Manila in October 1926; last April Father Richardson, senior missionary priest of the Philippines, and his wife returned to the U. S. For eight years he pioneered the work at St. Paul's, Balbalasang; for twenty years he was headmaster of Brent School, three of which years were spent in an internment camp (he set up and ran a school there); for five years priest in charge of St. Francis', Upi. He was Chairman of the Council of Advice, Chairman of the Board of Examining Chaplains, a member of the Board of Advisors of St. Andrew's Theological Seminary. Said the Bishop of the Philippines: "For thirty-three years Father Richardson lived and

labored here in the Philippines, bringing to the many people whose lives he touched something of the glory and majesty, the righteousness and justice, the love and forgiveness of God. Whether riding the mountainous trails of Kalinga or meting out wood-pile [work] to erring Bretonians, whether doing menial work in internment camp or counseling distressed Churchmen of Upi. Father Richardson represented a Christian integrity that only stemmed from God's Mind—a moral, intellectual, and spiritual integrity.

"Wise and learned advisor, faithful and loyal priest, warm and jovial friend. Father Richardson has marked this missionary jurisdiction for the good God whom he loves." (From The Diocesan Chronicle.)

Suggestion to Parish Priests: The 1959 Autumn bookmark, with your signature on the back side, would make, in certain circumstances, an appropriate calling card.

BY WILL AND DEED

THE CANADIAN CHURCH has sent \$60,000 to the Holy Catholic Church of Japan (half for a much-needed cathedral church and half for a student center, both at Nagoya, in the Diocese of Mid-Japan), thanks to the bequests of three thoughtful Churchwomen.

THE BOOTH FERRIS FOUNDATION, New York City, has decided to establish a \$250,000 rare-book memorial to Willis Holyoake Booth in the new library at the General Theological Seminary. (The late Mr. Booth was a Nevada-born (Winnemucca) successful banker, financier, U. S. Government representative at various national and international meetings, was decorated by many foreign governments; his wife was the former Chancie Ferris.)

THE FORD FOUNDATION has granted to Kenyon College \$20,000 for a five-year program of research in public affairs, governmental and political processes, and public policies, with the emphasis on the relation between research and teaching.

THOMAS PASTEUR NOE, 85-year-old priest (retired since 1941), and his wife Susie, left to the Episcopal Foundation of East Carolina the Diocese's only large bequest: \$100,000 — to inspire others to do likewise."

EUGENE McDERMOTT, Brooklyn-born geophysicist, and his wife Margaret provided St. Mark's School, Dallas, with a 6,000-square-foot fully-equipped fine arts building.

AN UNNAMED PERSON recently drew up a new will whereby title to property (a house and lot) valued at over \$25,000 will be conveyed to the Church Divinity School of the Pacific, Berkeley, California, for the furtherance of education in Church music.

MARY FRANCES NUNNS, 84-year-old Philadelphia widow, following the counsel of her parish priest, left to the Diocese of Pennsylvania a million-dollar trust-fund, the income of which is to be used at the bishop's discretion.

ST. PETER'S PARISH, Morristown, New Jersey, was able to make grants in 1958 of \$33,325 to worthy purposes and causes, both ecclesiastical and secular, thanks to the 1952 surprise bequest of \$1,250,000 of the late Sylvia H. G. Wilks.

THE DONNER FOUNDATION recently gave \$300,000 to St. Paul's School, Concord, New Hampshire, one of six schools (according to the Foundation's trustees) which sets teaching standards. The \$12,000 income will enable a full-time faculty member to spend "a major portion of his time in teaching rather than in administrative or other duties."

The Feasts
and Fasts of Holy
Church as well as a Day
of Civil Authority Appointed
to be Observed in the Autumnal
and Winter Months in the
Year of Our Lord and
Saviour Jesus Christ
MCMLIX-LX

O LIVE YE BY THE CALENDAR

Every Sunday is a little Easter and is indicated by an empty coffin (the Resurrection); every Friday is a little Good Friday and is symbolized by a nail (the Crucifixion) and a fish (fasting), which combine to form a cross. (Note Fridays on or between Christmas and the Epiphany are not days of fasting.) Other days, October, St. Luke (18—Sunday), St. Simon and St. Jude (28—Wednesday), November All Saints (1—Sunday), Thanksgiving (26—Thursday), St. Andrew (30—Monday); December The Ember Days (16, 18, 19—Wednesday, Friday, and Saturday; all days of fasting), St. Thomas (21—Monday), Christmas (25—Friday), St. Stephen (26—Saturday), St. John (27—Sunday), Holy Innocents (28—Monday), January, The Circumcision (1—Monday), the Epiphany (6—Wednesday), Conversion of St. Paul (25—Monday). Collects, Epistles, and Gospels for the days indicated above will be found in the Book of Common Prayer, pages 90 to 269.



BURIALS

✖ HENRY ST. GEORGE TUCKER, 85, XIX Presiding Bishop of the American Church; Virginia-born gentleman (his mother was the last Washington to be born at Mount Vernon, then owned by her father, a great-nephew of the President), missionary to Japan, scholar (President of St. Paul's College, Tokyo, and a professor at Virginia Theological Seminary), Bishop of Kyoto, Bishop Coadjutor and successively Bishop of Virginia (his father was Bishop of neighboring Southern Virginia when he was chosen Coadjutor), brother of one bishop and two priests, first Presiding Bishop to be enthroned in the Cathedral Church of St. Peter and St. Paul, Washington, D.C., from St. Stephen's Church, Richmond, Virginia.

✖ SIR HENRY THOMAS ALEXANDER DASHWOOD, 80, devoted layman, senior partner of a London law firm, Clerk of St. Paul's Cathedral Chapter (1913-1950), onetime Justice of the Peace (Hertfordshire), Principal Registrar of the Province of Canterbury and the Diocese of London, Legal Secretary to the Primate of All England as well as to six other bishops, in London.

✖ EDWARD GORDON SELWYN, 73, priest, from Winchester Cathedral, of which he was dean for 27 years. (Winchester is the home of EBC authors Harry Blamires and C. B. Moss.) Son of a priest and grandson of another, scion of distinguished headmasters, he came to be one of England's most respected scholars, learned priests (his attack on the "Shorter Prayer Book" in 1948 was devastating), and attractive preachers (he was noted for his Convocation Latin Sermons at St. Pauls, and once preached before Haile Selassie, Emperor of Ethiopia); during his almost 50 years in the priesthood he wrote at least eight books, and for 13 years was editor of *Theology*, but his crowning literary and scholarly work was the editing of the classic *Essays Catholic and Critical*. Few persons would deny his right to be called a fearless defender of the Faith; few knew that at heart he was just a parish priest.

✖ DONALD AUBREY QUARLES, 64-year-old Arkansas-born Deputy Defense Secretary, from the Cathedral Church of St. Peter and St. Paul, Washington, D. C.

✖ EDGAR ALBERT GUEST, 77, English-born rhymester, one-time soda-jerk, *Free Press* copy boy, police reporter, and exchange editor who slipped in his own unsigned verses, went on to fill 22 volumes with his

one-a-day poems and become America's "Poet of the People" (his *A Heap O' Livin'* ran through more than thirty printings, sold a million copies), from St. Paul's Cathedral Church, Detroit, Michigan.

✖ EUGENE W. STETSON, SR., 77, one-time Georgia bank clerk, founder (at the age of 28) of Macon's Citizens National Bank, long-time official of New York's Guaranty Trust Co. (now merged with J. P. Morgan Co.), board director of some sixteen major corporations, active participant in many humanitarian organizations, Senior Warden of St. James' Parish, New York, winner of the Bishop of New York's Cross (for distinguished service), from his parish church.

✖ MOTHER EDITH, 95, Foundress of the Oxford Mission Sisterhood of the Epiphany: as Edith Langridge and a London settlement worker, she responded to an appeal to go out to India with three other women and found a sisterhood, which she effectively, efficiently, and lovingly ruled for 30 years, saw the order establish many branch houses and gave inspiration to the founding of two other religious communities, from the Convent Chapel, Shillong, India.

✖ MRS. JAMES COATS AUCHINCLOSS, 70, wife of New Jersey's (Third District) U. S. Representative, from St. George's-by-the-River, Rumson, New Jersey.

✖ HORACE GODFREY WATTS, 58, missionary-minded V Bishop of Caledonia (Province of British Columbia), from his Cathedral Church in Prince Rupert, Canada.

✖ VEXIL DOMUS WEISGERBER, 57, Director of the Betsy Ross House where he was born (his artist father, famous for the picture "The Birth of Our Nation's Flag," and former curator of the shrine, named him Vexil [flag] Domus [home]), from Christ Church, Philadelphia.

✖ ALFRED HOWARD FULLER, 46, brush manufacturer (president of the firm), and his wife, the former Dora Baker, both killed in a Nevada (State) automobile accident, from St. James' Church, West Hartford, Connecticut.

✖ MAY C. MARSHALL, 85, oldest direct descendant (a great-granddaughter) of Chief Justice (1801-35) John Marshall, for 17 years Professor of Art at the University of South Carolina; from Leeds Church, Markham, Virginia.

✖ LAWRENCE F. H. LOWE, long time summer resident of the Church's conference center at Evergreen, Colorado.

✖ MRS. PERCY HAMILTON CLARK, 79, daughter (Elizabeth Williams Roberts) of Pennsylvania Railroad's former president, Churchman George Brooke Roberts (he began as a todman [a person who holds a red and white wooden rod from

which transit men take their sighting], rose to president in 1880, held the office until his death in 1897). a descendant of Welsh-born John Roberts who came to this country shortly after William Penn's arrival, a sister-in-law of Philadelphia lawyer Spencer Ervin (Pennsylvania's deputy to many General Conventions and conscientious member of some of its commissions) from St. Asaph's Church*, Bala-Cynwyd, in which she was married in 1904 and her daughter Mary Todhunter took to husband the present Governor of New York in 1930.

* St. Asaph (pronounced A-saf) is the name of a town and diocese in Wales, both of which are named after Wales' first native bishop (the first bishop in Wales was Scottish-born St. Kentigern) and second most popular Saint. St. Asaph was a monk of the monastery founded by St. Kentigern; he became noted for his piety, learning, and miracles, and was named by St. Kentigern to succeed him as abbot about 573. He was also consecrated bishop of the surrounding area which he ruled for with such diligence that the name was subsequently changed from Llanelwy ("the church on the river Elwy") to St. Asaph. His feast day is 1 May, but because the feast of St. Philip and St. James has apostolic precedence St. Asaph's day is seldom observed. The present Bishop of St. Asaph is the 69th possessor of the see; when the Church in Wales was disestablished the 6th Bishop of St. Asaph became the first Archbishop of Wales and theropolitan a dignity currently enjoyed by the Bishop of Monmouth.

¶ EUGENE MCAULIFFE, 92, long-time Union Pacific subsidiary official, life-long friend of President Hoover and Bernard Baruch, who single-handed raised all the money for St. Philip's Church (the only all-negro one in Omaha) and who helped to get the Bishop Clarkson Hospital going, from All Saints' Church, Omaha, Nebraska.

¶ MRS. HAROLD LINWOOD BOWEN, 66, two months before the 45th anniversary of her marriage to the V Bishop of Colorado (retired since 1953), from St. James' Church, La Jolla, California.

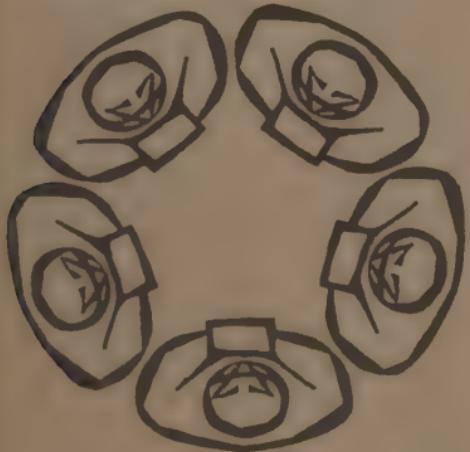
Enterprising William Penn acquired control of the western half of the Province of Jersey, later formed an association to buy the eastern portion; a year or so later he was given the land west of the Delaware River, which land he named Pensilvania (so the charter reads) after His admiral father, to whom England owed £16,000, and made it available to people who had no stomach for priests, creeds, sacraments, or much else of the historic Church—principally the "Children of Truth" or "Friends of Truth," later called "Quakers," and so named because rabble-rouser George Fox told a judge that he should "tremble at the word of the Lord." Along with the new religion came old names, some of which were given to new settlements: Bala and Cynwyd [pronounced KIN-wid], both towns in the Diocese of St. Asaph. St. Asaph's Church was built in Bala in 1885, on land deeded to John Roberts, and was one of Mrs. Clark's main interests. The two settlements separated by railroad tracks, in time coalesced, named their P.O. Bala-Cynwyd.

THE QUARTER WATCH

 THE DIOCESE of Olympia has elected 58 - year - old New York-born William Fisher Lewis (ninth bishop to exercise jurisdiction over the missionary district of Nevada) as Bishop Coadjutor; subject to the necessary canonical consents (a majority of the bishops with jurisdiction and a majority of the standing committees of the several dioceses). Bishop Lewis will assume full title to the Diocese next January when the present diocesan (Stephen Fielding Bayne, Jr.) leaves for London and a new office recently created by the Archbishop of Canterbury. It has been observed that Bishop Lewis is one of the most respected bishops of the Church, and that he is loved by his priests and people, and that he is not without respect among his peers. Since Nevada is a missionary district, a bishop for the same will have to be chosen at the next meeting of the House of Bishops: he may be a priest or another missionary bishop, or a suffragan bishop, but not a diocesan or a bishop coadjutor; in any case, there is nothing the rest of the Church can do about a selection. ¶ The Province of Brisbane in Australia voiced its opposition to a proposed federal bill which would make Commonwealth divorces easier. ¶ The name of the street on

which the Church's national headquarters building is located has been changed from Fourth Avenue to Park Avenue South; the address remains the same: 281. ¶ The Bishop of Connecticut made a five-week tour of Africa. ¶ The Church's graduate training school for women in Christian education, St. Margaret's, Berkeley, California, has celebrated its 50th anniversary. ¶ The Bishop of Honolulu recently dedicated a new student center (Canterbury House) at the University of Hawaii, and a new cafeteria at Iolani School (operated by the Sisters of the Transfiguration). ¶ The Bishops of Chicago, Eau Claire, Fond du Lac, Indianapolis, Iowa, Milwaukee, Quincy, and Northern Indiana have agreed to sponsor 106-year-old, small (250, but to be increased to 500, students), co-educational, liberal-arts, financially-sound Shimer College, Mount Carroll (population: 2,000), 10 miles east of the Mississippi River and 135 miles west of Chicago, Illinois, as a Church-related institution of higher learning, with the Board of Trustees made up mostly of Churchmen, both cleric and lay, and a priest for the chapel. Shimer (pronounced SHY-mer) College severed its long affiliation with Baptist-leaning and Rockefeller-endowed University of Chicago five years ago; the president and chairman of the board are both

Churchmen. ¶ The Suffragan Bishop of Central New York has accepted his election as Co-adjutor. (The Diocesan will retire next summer.) ¶ The twentieth issue of *The Clerical Directory* (1959) has just been published. ¶ The 40th National Synod of the Old Catholic Church in Germany, with whom the American Church is in communion, formally declared that for bishops and priests divorce was prohibited.



(The matter to which such action speaks is one of increasing concern to the bench of American bishops). ¶ Thanks to one careful and generous TAD reader, we have received for our library a copy of the 25th volume of *Who's Who*; we now need all other volumes, except 29 and 30. ¶ The IX Bishop of North Carolina was enthroned 10 September. ¶ The diocese of Oklahoma last summer added to its growing list of institutions

37-year-old Holland Hall in Tulsa; present enrollment: 275 boys and girls (grades 1-12). The decision to come under the Church's wing was made by the school's patrons (the vote was 293 to 4), and according to the new setup no less than a majority of the board's members must be Churchmen. The new headmaster: Gordon D. Davis, previously Headmaster of St. Dunstan's School, Providence, Rhode Island; Eliza Bennett Heavy will continue as headmistress. Two anonymous Churchmen have given the Bishop \$100,000 for Holland Hall's expansion, provided another \$100,000 can be raised by All Saints' Day. In recent months the Diocese has started work on Tulsa-located St. Simeon's Home for the aged (estimated cost: \$225,000; on hand: \$160,000), and has taken over a going hospital in Bartlesville. ¶ In St. Martin's Church, Providence, Rhode Island; Frank Brown Berry, M.D., Assistant Secretary of Defense (Health and Medical) and Professor (Emeritus) of Clinical Surgery at Columbia University, took a wife. ¶ The New York *Herald-Tribune* recently carried an article about the wife of the U.S. Ambassador to the Republic of France. Her average week includes a reception for 600, a six-course dinner for 50, another for 32, a luncheon for 24—all that in addition to the Annual

Independence Day party when 8,000 mouths are fed and 8,000 hands shook at least once. The Ambassador and his Paris wife are in Pro-Cathedral Church every Sunday. ¶ In London, Princess Anne, nine-year-old daughter of Queen Elizabeth II, became a member of the Buckingham Palace Brownie Pack. ¶ Chicago's John Thomas Aubrey's son (Jr.) is the new executive vice-president (second in command) of the C.B.S. television network. ¶ Vinton Freedley, distinguished theatrical producer, has been elected president of the Actors Fund of America. ¶ St. Mark's Church, Biggin Hill, Kent, was moved 17 miles from North Peckham stone-by-stone and reassembled all by voluntary help. ¶ In Minneapolis' Cathedral Parish of St. Mark 800 copies of *The Anglican Digest* are delivered personally by 70 couples to every member of the congregation. ¶ In St. Paul's Church, Rochester, New York's U.S. Senator Keating gave his daughter Judith in marriage to the son of the local utilities magnate. ¶ In supplying items for TAD, be sure to send the whole page(s) and mark the item(s) clearly. ¶ In St. Bernard's Church, Bernardsville, New Jersey, a former Under Secretary of the Army and former Treasurer of the State of New Jersey, Archibald Stephen Alexander, gave his daughter Susan in mar-

riage to a graduate of Dublin's Trinity College. ¶ Maurice Evans will play in and help produce *Heartbreak House* on Broadway this Autumn. ¶ In St. Thomas' Church, Manhattan, a descendant of (1) the first governor of the Massachusetts Bay Colony, (2) the last royal governor of Virginia, (3) a vice president of the Confederacy, and (4) a Lord Chief Justice of England, took to husband the Virginia Law School son of Trinity Church's renowned organist and director of music. ¶ Being not unaware that nowadays people find it hard to read, we were somewhat impressed by a story we found recently on an advertising blotter: The Bank of England has long required its employees to sign a daily register and record their reasons should they be late. London weather being what it is, the first tardy gentlemen generally writes "Fog" opposite his name and those who follow write "ditto." One morning the first late-comer wrote in the book, "Wife had twins." Under the twice blessed man's name mechanically followed twenty others, each with a "ditto!" ¶ In Christ Church, Redding Ridge, Connecticut, a retired Vice Admiral of the U.S. Navy, gave his daughter in marriage to a grandson of the late Chief Justice Harlan Fiske Stone. (The bridegroom is a reporter on a Pennsylvania newspaper.)

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Copies of A Pocket Directory of Episcopal Churches in the
(Number) U.S.A., (rate: 25c a copy for less than five copies or \$1.00
for five (or multiples of five) copies).

Packet(s) of the 1959 Autumn bookmark, as shown in this issue
(Number) of the Digest (rate: 35c for a packet of 25 bookmarks, or \$1.00
for three packets; postage paid).

Packet(s) of TAD Cutout No. 2, When A Body Dies, (rate: \$1.00
(Number) for a packet of 100 leaflets, folded).

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Fill out clearly, cut out carefully, and enclose the above in an envelope addressed either to THE EPISCOPAL BOOK CLUB or THE ANGLICAN DIGEST, Nevada, Missouri.



¶ New editor of *The Anglican Theological Review*: John S. Marshall, author (*Hooker's Polity in Modern English*, *The Word Made Flesh*, etc.), member of the Church's Guild of Scholars, *Philosophiae Doctor* (Brown University), since 1950 Chairman of the University of the South's Department of Philosophy: to succeed the Very Rev'd Sherman Elbridge Johnson, Dean of the Church Divinity School of the Pacific. ¶ The Senior Warden of St. Paul's Parish, Alexandria, Virginia, 46-year-old Warren H. Turner, Jr., for 17 years in government service, has become Chief Executive Assistant to the Primate of the American Church. ¶ In Market Street's Christ Church, the Mayor of Philadelphia gave away his daughter in marriage. ¶ The Society of the Sacred Mission, commonly called the Kelham Fathers, (after the name of their location), recently observed the centenary of the birth of the Society's Father Founder, Herbert Kelly. ¶ In St. Mary's Church, Weybridge, Surrey (Diocese of Guildford and Province of Canterbury), Julie Andrews (23), London-born star of *My Fair Lady* (New York and London), took to husband Tony Walton (24),

scene designer and childhood sweetheart. ¶ The Bishop of New York has asked for another suffragan bishop (he has one, the former Bishop of Puerto Rico, Charles Francis Boynton) to assist in the administration of a 91,500-communicant diocese and some 4,000 yearly confirmations. (The election will probably be held in January; then a majority of the remaining dioceses (bishops and standing committees) will give or withhold their consents—a bit of machinery devised long ago to keep out persons unfitted to serve God in the Apostolic Ministry). ¶ In St. John's Church, Cold Spring Harbor, New York, Sweden's Ambassador to Venezuela, gave his daughter in marriage to a Long Island investment banker. ¶ Every year we receive a copy of the "Annual Report of the Works of the Community of the Transfiguration," the mother house of which religious order is at Glendale, Ohio. (The order was founded by Mother Eva Mary, a sister of the late Paul Matthews Fifth Bishop of New Jersey, and has homes, convents, and schools in the U.S.A., Puerto Rico, and Japan; the Chinese Sisters have not been heard from for a year.) This year's report gives an unusually interesting account of their many operations: to get a copy, write to the Convent of the Transfiguration, Glendale, Ohio. We don't know if a price

has been set on the 20-page booklet, or even if copies are available, but the report is worth reading. ¶ To be Dean of Christ Church College and Christ Church Cathedral, both Oxford, England: 67-year-old Canadian-born Cuthbert Aikman Simpson, priest (since 1921), English educated, Canadian trained, U.S.A. teacher (at General Theological Seminary from 1928-1954, and sub-dean for six years), and for the last three years Regius Professor of Hebrew at Christ Church College; with the late Bernard Iddings Bell's collaboration, he wrote the Old Testament course in the St. James Lessons Series. ¶ In the Church of the Ascension, Ipswich, Massachusetts, a grandson of the late Dwight Filley Davis, Secretary of War in the Cabinet of President Coolidge and donor of the Davis Cup, international tennis trophy, took a wife. ¶ The American Church Union, 347 Madison Avenue, New York 17, is planning to put out some things for the blind and has launched the work in the Archdeaconry of Brooklyn, with the first long-playing record scheduled for 1 September; the full Prayer Book will be done in Braille—funds permitting. ¶ The "wagon master" of the caravan of covered wagons which followed the Old

Oregon Trail is a Churchman—and so were more than two-thirds of the men who framed the Constitution of the United States and who signed the Declaration of Independence. ¶ The new Prior of the Holy Cross monastery at Mount Calvary, Santa Barbara, California: the Rev'd John Sears Baldwin, O.H.C. ¶ Our spies have reported that The Macmillan Company is now offering C. S. Lewis' *The Screwtape Letters* in paperback form at 75 cents, and that come October the same publishing firm will put out *The History of the Cross* at \$15.00, with text by the Rev'd Edward Nason West, Canon Sacrist of New York's Cathedral Church, and color illustrations by a Romanist of St. Mary's College, Notre Dame, Indiana. ¶ The Church in San Antonio, Texas, has been raising money for a "Jeep for Keep"—a jeep for the Kiyosato Educational Experiment Project, a Japanese do-it-yourself enterprise under the direction of Paul Rusch, of St. Andrew's Brotherhood fame. ¶ Sir John Gielgud was scheduled to bring his production of *Much Ado About Nothing* to Broadway during the Autumnal Embertide. ¶ The White House Press Secretary had his appendix removed last St. Alban's Day. (St. Alban

Kindness is a language which even the deaf can hear and the blind can read.—The Neligh (Nebraska) Leader

Question. Who is the apostle referred to in the Prayer Book Phrase, "Who by the holy Apostle hast taught us to make prayers, and supplications, and to give thanks for all men"?

Answer. St. Paul. See 1 Timothy 2:1. The medieval Church normally referred to St. Paul as simply "the Apostle," and the custom has been continued.

was Britain's first martyr. When a persecution of Christians broke out, a priest took refuge in Alban's house, soon baptized his host. When the persecutors came to search the house, Alban disguised himself in the cloak of his guest and gave himself up in his place. He was dragged before the judge, scourged, and, when he would not deny his faith, condemned to death. His feast day is 22 June. Washington's Cathedral Church of St. Peter and St. Paul is located on Mount St. Alban, and the parish church there bears his name. In All Souls' Church, Biltmore, North Carolina, a son of the onetime Under Secretary of the Treasury (the late S. Parker Gilbert), took a wife. The Sisters of St. Mary, DeKoven Foundation, Racine, Wisconsin, will be glad to receive cancelled postage stamps.

they work them over and use the money for their good work.

¶ To succeed Peter Dawkins at West Point, is former-acolyte Dell Ball, of St. James', Tigard, Oregon. ¶ In the chapel of Balliol College, Oxford, a granddaughter of a founder of the Federation of Jewish Philanthropies of New York, and founder and first president of the General Cigar Company, took to husband the Rhodes-Scholar son of the Assistant Dean of Columbia University's Graduate School of Business.

¶ On All Saints' Day next, the Bishop of Dallas will dedicate the Church's new \$5,000,000 All Saints' Hospital in the See City. ¶ In Evanston, Illinois, Northwestern University, long known for its top-notch Department of Speech, conferred on Raymond Massey, the degree Doctor of Fine Arts. ¶ In Holy Innocents' Church, West Orange, New Jersey, a grandson of a former U.S.A. Minister to Austria and Ambassador to Russia and Germany took to wife a great-granddaughter of a U.S.A. Minister to the Imperial Court at St. Petersburg.

¶ Columbia University (formerly King's College) began in the schoolhouse of Trinity Parish, Manhattan, with eight students and one instructor—Samuel Johnson. ¶ In Christ Church, Oyster Bay, Long Island, a descendant of early (1644) New Amsterdam set-

The Anglican Digest will award ten dollars to the priest who first identifies the author and occasion of the statement following:

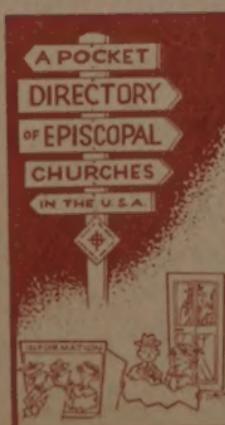
He that is thoroughly taught by Christ, does not only believe all that Christ says, but conforms him [self] to all that Christ did, and is ready to suffer as Christ suffered.

tler Claes Martenszen van Rosenvelt took to husband a descendant of the first Lord of the Manor of Gardiners Island. (The island, off the easternmost tip of Long Island, was purchased in 1639 from the Indians by Lion Gardiner (he named it the Isle of Wight) and became the first English settlement in what is now New York State. It was visited by Captain Kidd in 1699 and is said to have been a temporary hiding place for some of his loot.) ¶ In his cathedral church in Trenton the Bishop of New Jersey ordained to the Sacred Order of Priests a former executive of *Seventeen Magazine*; the ordinand was presented by his son—an instance of rare occasion. The newly ordained priest grew especially interested in the Church when his only son was preparing for Holy Orders, and went to evening classes (for

men over forty) to ready himself for the same vocation. (Private to the *New York Herald Tribune*: to say "will be ordained an Episcopal clergyman tomorrow" is meaningless and incorrect. The term *clergyman* may include almost anything—minister, preacher, evangelist, bishop, archbishop, pope, monk, rabbi, even "lady preacher." You should have said, in this case, "will be ordained . . . priest tomorrow . . ." He was already a "clergyman" by virtue of his previous ordination to the diaconate; that is, when he was made a deacon—the first of the three orders of the historic (Catholic and Apostolic) Church of Christ, the others being priest and bishop.) ¶ In Holy Trinity Church, Manhattan, a granddaughter of a former Presiding Justice of the Appellate Division of New York State's Supreme Court took to husband a great-grandson of the founder of P. Ballantine Sons, brewers. ¶ The Diocese of Chicago has leased a downtown three-story building (211 West Madison Avenue) to house a chapel for 64 persons (daily Celebrations and noon-day intercessions), a library, and the national headquarters of the Brotherhood of St. Andrew (to move from York, Pennsylvania, the residence of the late John Clifford Hodges Lee, Lieutenant General and Deputy Commander of the Eu-

ropean Army during World War II, indefatigable Vice-President of the Brotherhood.) ¶ During the nineteen years that the new Dean of Bexley Hall was Rector of St. Stephen's Parish, Columbus, Ohio, 26 of his parishioners were ordained to the priesthood, five women took various jobs with the Church, and one woman became a nun. ¶ In Washington, D. C., the French Ambassador decorated (Legion of Honor) Ohio's Harvey Samuel Firestone, Jr., for his "friendship to the French Republic." ¶ In St. Barnabas' Church, Irvington, N. Y., John Davison Rockefeller III gave his daughter Hope Aldrich (Aldrich was her paternal grandmother's maiden name) in marriage to John Spencer, son of Harvard's late Boylston Professor of Rhetoric and Oratory, author (*Death and the Elizabethan Tragedy*), poet (*The World in Your Hand*), and man of letters, Pennsylvania-born Theodore Spencer. ¶ The Roman Archbishop of Quebec and Chancellor of Canada's Laval University recently conferred on the Archbishop of Quebec and Acting Primate of All Canada and Metropolitan, the Most Rev'd Philip Carrington, author of Cambridge University Press' two-volume *The Early Christian Church*, the degree *Literarum Doctor*. (Archbishop Carrington became Acting Primate upon the 1958

resignation of the Most Rev'd Walter Foster Barefoot, Archbishop of Rupertslad; the election of a successor was scheduled for September. Archbishop Carrington himself will retire within the next year.) ¶ In Christ Church Cathedral, Oxford, the Dean of Balliol College, gave his daughter in marriage to the Princeton-bound son of Yale's Associate Professor of History. ¶ New York's St. Luke's Hospital last year cared for 20,630 patients, gave 147,481 treatments (in 39 out-patient clinics), lost \$708,533 (in last ten years salaries and wages rose 32 per cent). ¶ The Bishop of Mashonaland (Province of Central Africa) has announced that the first part (cost: \$600,-000) of a new college for African boys will be built and made ready for use at the beginning of 1961, near Marandellas, Southern Rhodesia. ¶ Mary Martin (with husband, Richard Halliday, and daughter)



A list of 7,000 active churches in the U.S.A., all arranged by state and town, complete with street addresses, telephone numbers. Necessary for any traveller or mover. 128 pages, 25 cents. See page 31 for convenient mail order form.

went down to her native Texas to participate in the inauguration of a three-hour ten-minute Dallas & New York jet service. ¶ The Roman Church in the U.S.A. has reported a total of 580 newspapers and magazines with a combined circulation of 24,273,972 (in Canada 39, with 1,308,798)! ¶ The Bishop of Calcutta and Metropolitan (Church of India, Pakistan, Burma, and Ceylon—no kin to the protestant Church of South India) was hospitalized for orthopedic surgery. He's scheduled to be up and about by December. ¶ In Trinity Church, Rittenhouse Square, Philadelphia, a granddaughter of the IV Bishop of Iowa took to husband a descendant of Henry Rutgers, benefactor of Queen's College in New Brunswick, N.J., which changed its name to Rutgers in 1825 in his honor. ¶ Pennsylvania-born and educated Sister Mary Joseph, O.S.H., has been appointed Principal of Margaret Hall School, Versailles, Kentucky. (The school prepares girls for college and is under the direction of the Order of St. Helena.) ¶ The Churchmen of Upper East Tennessee (headquarters: Johnson City) are selling EBC bookmarks to raise money for the support and further education (in the U.S.A.) of a Japanese school teacher. ¶ The Bishop of Mississippi has not been well lately. ¶ The Church

is planning a \$1,250,000 expansion for its hospital in Pueblo, Colorado. (The hospital was given to the Diocese by the Pueblo Clinic in 1948: It began in 1923 with 115 beds; eventually it will have 350.) ¶ The archbishops and bishops of the Church in Australia, a princess (Alexandra, daughter of the Duchess of Kent and cousin of Queen Elizabeth II), the Lord Mayor of Brisbane, the Governor of Queensland, gathered in Brisbane's Cathedral Church of St. John the Evangelist to observe the Diocese's centenary. ¶ Broadway will see in November a musical play based on the life and trials of New York's best-loved mayor Fiorello H. La Guardia. ¶ Life Magazine's Senior Editor Sam (uel Gardner) Welles (Jr.) made the principal address at Seabury-Western's Commencement. ¶ In the chapel of Lambeth Palace, the Archbishop of Canterbury solemnized the marriage of his fourth son, a television producer, to a former airline stewardess. ¶ Observation of Walter Russell Bowie's latest book, *The Living Story of the New Testament*: Why should a man upon whom the Church saw fit to confer Holy Orders be so thoughtless of the same? Specifically, why should he have presented so weakly the glorious and vitally important Feast of Pentecost? The reader may wonder why the story is

even told, for without Pentecost there would have been no Church, no New Testament, no story at all, indeed no book, no royalty. ¶ Miss Virginia Nell Bellamy, formerly Kentucky's Episcopal Theological Seminary's Professor of Ecclesiastical History, in Lexington, has been named Archivist of the Church Historical Society, now located in Austin, Texas, and housed with the Episcopal Theological Seminary of the Southwest.

¶ As the final phase in the reconstruction of buildings destroyed during the war, the Bishop of the Philippines recently awarded a contract for the construction of a new cathedral church (dedicated, as before, to St. Mary and St. John) and hall in the

national capitol Quezon City; the area will be known as Cathedral Heights and already includes, St. Andrew's Theological Seminary, the new St. Luke's Hospital, and St. Luke's School of Nursing, and seven residential units (for the Suffragan Bishop, the Dean, and others). Just before the Bishop left to take his family on a five-month furlough to the U.S.A. (the first in almost five years), he made a two-week visitation to western Bontoc and confirmed some 400 persons. ¶ Charles Allerton Coolidge, 65-year-old Chicago-born Boston lawyer (he lives in Belmont, a suburb seven miles NW of Boston), has been appointed by the President of the United States to head a



MY BOUNDEN DUTY is to
follow Christ, to worship
God every Sunday in his
Church; and to work and pray
and give for the spread of his
kingdom.

the BOOK OF COMMON PRAYER

fresh search for a basis of international disarmament. ¶ Morehouse-Gorham Co., of New York, Chicago, and San Francisco, for 75 years publishers and suppliers (brass, vestments) to the American Church, has changed its name to Morehouse-Barlow Co., largely to honor the treasurer (20 years), sales manager, and director of the firm, Harold C. Barlow, who 35 years ago "went to Morehouse instead of going to the seminary" and has since quietly accounted for much of the firm's success and helpfulness. Morehouse-Barlow Co. was founded in 1884 as the Young Churchman Co., in Milwaukee, with the Bishop of Milwaukee (the present Bishop of West Missouri is his grandson and namesake: Edward Randolph Welles), the Bishop of Fond du Lac (John Henry Hobart Brown), and the late Linden H. Morehouse as the original incorporators. Upon the death of Linden H., his son

Frederic Cook Morehouse succeeded as president and changed the name to Morehouse Publishing Co. Upon the death of Frederic C., the second Linden H. Morehouse (grandson of the founder and nephew of Frederic C.) became president, with Clifford Phelps Morehouse (Frederic's son) as vice-president. In 1938 Morehouse Publishing Co. merged with Edwin C. Gorham Co., of New York, changed the name to Morehouse-Gorham Co., made New York City the head office and, somewhat later, opened branches in Chicago and San Francisco. At one time Morehouse-Gorham (now Barlow) Co. published *The Living Church Magazine* (presently owned and published by the Church Literature Foundation, Milwaukee); it still publishes *The Episcopal Church Annual*, the American Church's official year book. ¶ With divine permission the next issue of *The Anglican Digest* will be published late in December.

THE ANGLICAN DIGEST

NEVADA, MISSOURI

The Rev. Massey H. Shepherd, Jr.
The Church Divinity School
2451 Ridge Road
Berkeley 9, California C